CMP-SPRCM-76-2

SELECTIONS FROM PEOPLE'S REPUBLIC OF CHINA MAGAZINES

AMERICAN CONSULATE GENERAL
HONG KONG, B.C.C.

JANUARY 16, 1976

U. I. C. C.
MAR 23 1976
LIBRARY

DISTRIBUTED BY:

NTIS
National Technical Information Service
U. S. DEPARTMENT OF COMMERCE

KEEP UP TO DATE

Between the time you ordered this report—which is only one of the hundreds of thousands in the NTIS information collection available to you—and the time you are reading this message, several *new* reports relevant to your interests probably have entered the collection.

Subscribe to the **Weekly Government Abstracts** series that will bring you summaries of new reports *as soon as they are received by NTIS* from the originators of the research. The WGA's are an NTIS weekly newsletter service covering the most recent research findings in 25 areas of industrial, technological, and sociological interest—invaluable information for executives and professionals who must keep up to date.

The executive and professional information service provided by NTIS in the **Weekly Government Abstracts** newsletters will give you thorough and comprehensive coverage of government-conducted or sponsored research activities. And you'll get this important information within two weeks of the time it's released by originating agencies.

WGA newsletters are computer produced and electronically photocomposed to slash the time gap between the release of a report and its availability. You can learn about technical innovations immediately—and use them in the most meaningful and productive ways possible for your organization. Please request NTIS-PR-205/PCW for more information.

The weekly newsletter series will keep you current. But *learn what you have missed in the past* by ordering a computer **NTISearch** of all the research reports in your area of interest, dating as far back as 1964, if you wish. Please request NTIS-PR-186/PCN for more information.

WRITE: Managing Editor
5285 Port Royal Road
Springfield, VA 22161

Keep Up To Date With SRIM

SRIM (Selected Research in Microfiche) provides you with regular, automatic distribution of the complete texts of NTIS research reports *only* in the subject areas you select. SRIM covers almost all Government research reports by subject area and/or the originating Federal or local government agency. You may subscribe by any category or subcategory of our WGA **(Weekly Government Abstracts)** or **Government Reports Announcements and Index** categories, or to the reports issued by a particular agency such as the Department of Defense, Federal Energy Administration, or Environmental Protection Agency. Other options that will give you greater selectivity are available on request.

The cost of SRIM service is only 45¢ domestic (60¢ foreign) for each complete microfiched report. Your SRIM service begins as soon as your order is received and processed and you will receive biweekly shipments thereafter. If you wish, your service will be backdated to furnish you microfiche of reports issued earlier.

Because of contractual arrangements with several Special Technology Groups, not all NTIS reports are distributed in the SRIM program. You will receive a notice in your microfiche shipments identifying the exceptionally priced reports not available through SRIM.

A deposit account with NTIS is required before this service can be initiated. If you have specific questions concerning this service, please call (703) 451-1558, or write NTIS, attention SRIM Product Manager.

This information product distributed by

NTIS U.S. DEPARTMENT OF COMMERCE
National Technical Information Service
5285 Port Royal Road
Springfield, Virginia 22161

CMP-SPRCM-76-2

Selections from People's Republic of China Magazines

American Consulate General
Hong Kong

No. 855
January 16, 1976

This edition is printed in the United States of America for dissemination in the Western Hemisphere, Europe, the Mediterranean, and the west coast of Africa from material produced by the American Consulate General, Hong Kong. All queries concerning this edition should be sent to:

National Technical Information
Service (152.12)
U.S. Department of Commerce
Springfield, Virginia 22151

PRICES SUBJECT TO CHANGE

TABLE OF CONTENTS

Page

(Hsüeh-hsi yü P'i-p'an /Study and Criticism/)

Consolidate and Develop the Achievements of the Educational Revolution 1

It Is Essential To Adhere to the Orientation of the Educational Revolution - by Yang Hsi-k'ang 3

Comment on Water Margin's Theory of Human Nature - by Chai Ch'ing 8

(Li-shih Yen-chiu /Historical Research/)

A Shameless Betrayal - by Shih Lan 14

Reproduced by
NATIONAL TECHNICAL
INFORMATION SERVICE
US Department of Commerce
Springfield, VA. 22151

Page

Nevelskoy--An Extreme Vanguard of Tsarist Russian Aggression Against the Heilung River Region in the Mid-19th Century - by Chih Li and Chung O 19

TABLE OF CONTENTS: Study and Criticism, No. 11 November 14, 1975 35

* * *

Unless otherwise indicated, these materials are full translations of articles appearing in People's Republic of China periodicals.

Consolidate and Develop the Achievements of the Educational Revolution

by

The Firth and Seacoast Seminar of the Department of Geography, Shanghai Normal University

(Hsüeh-hsi yü P'i-p'an /Study and Criticism/, No. 12, December 14, 1975)

The great proletarian cultural revolution has brought about impressive changes on the educational front, and the new things of the educational revolution are growing sturdily. Recently,however, a strange theory has appeared in the educational circles saying that the educational revolution is a terrible mess. The aim of this theory is to reverse the verdict passed on the revisionist educational line and to negate the great cultural revolution. If we are to consolidate and develop the fruits of the great cultural revolution and carry the proletarian educational revolution through to the end, we must criticize this erroneous trend of thought rejecting the educational revolution.

Facts are better than rhetoric. Let's look at the profound changes of our seminar since the great cultural revolution!

Eighteen years have elapsed since our seminar was set up in 1957. A comparison between the nine years before the great cultural revolution and the nine years after it illustrates, more than anything else, that two different lines lead to two different kinds of results. In the nine years under the domination of the revisionist educational line, our seminar's work could best be summed up as follows: "Nearly a hundred papers were produced, but not a single practical problem was touched." In those days, young teachers were so influenced by the slogan -- "gain fame through a thesis and become an authority through a special work"--that they struggled for personal reasons and climbed that revisionist "small treasure tower." Since the great cultural revolution, comrades of our seminar have gone deep into the three major revolutionary movements, practicing integration of teaching, scientific research and production. Rain or shine, they conduct teaching and research with doors open and take the road of integrating with the workers and peasants. In this way, they have not only enhanced the transformation of their world outlook but also have given a strong impetus to scientific research work.

There is a view which says: "Now the level of our university is low" and "scientific research is not undertaken, nor is theory mentioned." This is pure rumor-mongering. Since the workers and PLA propaganda teams entered our university in 1968, our seminar has put into force the principle of "practice, knowledge, again practice, and again knowledge," and has vigorously pushed ahead the river mouth and seacoast research work. From 1969 up to now, we have fought with the workers, peasants and soldiers and achieved 16 relatively important scientific research projects, including the expansion of harbors, the site selection for docks, the dredging of waterways, the selection of sites for shipyards, the protection of banks and beaches, etc. These have directly contributed in a definite measure to national defense and production. While carrying out hydrological surveys and geomorphological

investigations, we conduct analytical study of first-hand materials and raise them to the level of theory. The systematic knowledge thus derived in turn helps promote the improvement and construction of river mouth and seacoast engineering projects. Let's take the case of one harbor. In the past the conclusion was drawn that it "cannot be expanded nor developed." This conclusion was based on the requirement of foreign literature concerning the width of the harbor in proportion to that of the strait. We then carried out repeated on-the-spot surveys at the harbor, set up 39 observation points and extracted more than a hundred samples of soil from the sea floor. While accumulating a large amount of first-hand data, we looked up the historical data of the last 40 years, subjected them to research and analysis, and arrived at the conclusion that it could be expanded and developed, thereby refuting the pessimistic view in foreign documents. Since this harbor was expanded, 10,000-ton steamships have sailed smoothly into it. The test of practice was met. This fact powerfully explodes the rumor that we "neither undertake scientific research nor mention theory." Having experienced the great cultural revolution, we are proud of the victories gained in the educational revolution. The orientation of the educational revolution must not be tampered with, and its achievements must not be obliterated. Regression is no way out, and we shall never permit it. We must adhere to the orientation of the educational revolution and continue to advance triumphantly.

* * *

It Is Essential To Adhere to the Orientation of the Educational Revolution

by

Yang Hsi-k'ang (杨希康)
Deputy Secretary, Party Committee of Shanghai Normal University

(Hsüeh-hsi yü P'i-p'an /Study and Criticism/, No. 12, December 14, 1975)

Editor's Note: Comrade Yang Hsi-k'ang's practice of carrying out investigation and study and summing up the experience of the educational revolution by staying at basic-level units deserves to be promoted. The following article is based on a speech he delivered at a meeting.

*

(I)

The applied mathematics seminar of the mathematics department of our university has 28 teachers. Led by the general Party branch and having gone through the great proletarian cultural revolution, the movement to criticize Lin Piao and Confucius and the movement to study the theory of proletarian dictatorship, most of the teachers have improved themselves to different degrees politically and ideologically, a group of activists determined to carry the proletarian educational revolution through to the end has emerged, and the outlook of the seminar has begun to change basically. They are seriously studying the Marxist-Leninist and Chairman Mao's works, orienting themselves to a correct ideological and political line, persistently carrying out the Party's educational policy with the Party's basic line as the key link. They are displaying the work style of unity, tensity and hard struggle, striving to serve the workers, peasants and soldiers, and contributing to the consolidation of the dictatorship of the proletariat.

This seminar, doggedly following the "May 7 Directive" road and closely linking education with the three major revolutionary movements, insists on giving first place to the transformation of the students' thinking, on the unity between theory and practice, and on the open-door approach in education. It has continuously helped the worker-peasant-soldier students to raise their capacity to analyze and solve problems, and helped the teachers to transform their world outlook and heighten their professional level. For the last several years the revolutionary teachers and students have worked together and scored definite achievements in promoting orthogonal experiment and design and the reliability of pipe networks and components. They have solved at one time and another nearly a hundred practical problems for factories, rural areas and research institutes and held over 30 short-term training classes, winning the praise and welcome of the workers, peasants and soldiers. On the basis of practice, they have striven to raise their theoretical level, having compiled such teaching materials as "Linear Algebra,"

"Statistical Mathematics" and "A Basis for Reliability" and published such books as Elements of Probability and Orthogonal Experiment and Design Methods. To sum up their experience into one point, it is that in teaching, in scientific research and in building up a contingent of teachers, we must at all times adhere to the orientation of the educational revolution.

(II)

In 1972, with the help and instruction of the workers propaganda team, the teachers of this seminar carried out an investigation at factories. They visited many factories and research institutes, but they failed to find a topic related to statistical mathematics. Some teachers, disheartened, said: "The peculiar nature of mathematics makes it different to serve the three major revolutionary movements." In view of this, the seminar organized its members to discuss the following problems: Why could a topic not be found? Was it due to the fact that mathematics could not be related to reality or due to the pernicious influence of the revisionist educational line? The debate enabled everyone to see that failure to find a topic was due to the teachers' knowledge being outdated and their infamiliarity with and inadaptibility to the actual needs of industrial and agricultural production. Having criticized the revisionist educational line, they recognized the need not only to receive re-education politically, but also to take up advanced study professionally. They continued to go to factories to humbly learn from the workers and technicians, and in the light of the needs of industiral production, studied the theory of orthogonal experiment and design and reformed the outdated content of teaching incompatible with current production needs. With the help and support of veteran workers in the Shanghai No. 2 Rubber Products Plant, they applied the theory of orthogonal experiment and design to direct a technological experiment on prescription for polychlorine-fat synthetic rubber, and success was finally achieved. Then they went on to solve certain urgent problems of production for the iron and steel research institute and other units, and equally remarkable results were attained.

Following the continuous popularization of orthogonal experiment and design, production practice again posed to them certain theoretical problems that called for urgent solution. Just as Chairman Mao says, "people first call for popularization and then elevation of standards. Standards must be elevated year after year and month after month." Some teachers proposed that to meet the demands of the masses of the people, we should first of all raise our own theoretical level of mathematics and build up a "theoretical reserve." At that time, the seminar agreed and ran a reading class one-sidedly pursuing systematic theory and energetically building a "theoretical reserve." The results were bad and it was felt that this approach was unworkable. After raising its perceptions, the seminar again organized its members to study Chairman Mao's "Talks t the Yenan Forum on Literature and Art," enabling everyone to realize that this approach of one-sidedly and isolatedly stressing "theoretical reserve" was no better than taking the old road of reading behind closed doors aimed at "laying a foundation" before the great cultural revolution. Their views having been changed, they undertook a serious study of mathematical theory in light

of the reality of the three major revolutionary movements. In teaching as well, they made a point of guiding the students to delve into reality and study theory with an eye to practice. In scientific research, they further unfolded the work of popularization and elevation of standard in respect to "product reliability" and "regression design."

A fall into a pit, a gain in your wit. After taking a detour, one will march forward in big strides. Through the great cultural revolution and the movement to criticize Lin Piao and Confucius, the teachers have enhanced their class and line consciousness to different degrees. Yet, to a certain extent some teachers still have the ideological tendency to slight practice and popularization. Given the right climate, this tendency will float to the surface. Especially when it comes to handling the relations between popularization and elevation of standard and between practice and theory, such reversals and oscillation often appear. But from what is negative positive experience can be derived. The seminar, by seriously studying the Marxist-Leninist and Chairman Mao's works and providing correct guidance, has moved a step forward following each reversal.

The seminar also makes a point of training young teachers during the practice of teaching and scientific research. The seminar had a worker-peasant-soldier student who stayed with the school after attending a training class. Her line consciousness was relatively high, but her theoretical knowledge was insufficient. Some held that a teacher like her should be allowed more time to read so that she might increase her professional knowledge. Remembering the bitter lessons learned before the great cultural revolution, the seminar deeply realized that if we followed the old road of "intellectual education first" and "vocational work in command" and departed from proletarian politics, we could only train revisionist intellectual aristocrats and not revolutionary successors to the proletarian educational cause. Therefore, it arranged for her to go with several middle-aged teachers to join the three major revolutionary movements to be tempered, so she might further raise her line consciousness. Meanwhile, she was encouraged to tackle some practical problems in production independently and to seriously read some books. Thus, she was able to continuously enhance her ability to analyze and solve problems. With the positive help of the teachers in the seminar, she progressed fast in various respects. Now, she is actively compiling lectures and preparing to teach. The course of growth of this teacher fully illustrates that only by seriously carrying out the line of training socialist-minded and professionally proficient proletarian teachers can the seminar help young teachers grow healthily.

In regard to old teachers, the seminar does its best to encourage them to take the road of integrating with the workers and peasants, so they may further transform themselves while teaching. An old teacher in the seminar went to a gas company to conduct open-door classes. In the course of integrating with the worker masses, he received a profound education. He worked with the veteran workers day and night. With close coordination from workers and technicians and together with his students, he applied the theory of linear algebra to the design of pipe network and more

satisfactorily solved the calculation problems in the design of the three-purpose pipe network for gas, water and electricity. A contribution was made to the modernization of calculations for the design of three-purpose pipe networks. Another old teacher of the seminar had a nephritic operation and was poor in health. But he still insisted on serving industry and agriculture. Studying the theory of proletarian dictatorship raised his consciousness. Braving a downpour, he went to the countryside to deliver a lecture to the poor and lower-middle peasants on orthogonal experiment and design. They said with deep feeling: Before the great cultural revolution, mathematics was taught for several decades, but none of the important practical problems for the three major revolutionary movements was solved due to the wrong line. Now, the line has been set right, and some work has been done for industry and agriculture. Indeed, two different lines brought about two different kinds of results! Through practice in the educational revolution, everyone perceives that: "If the line is incorrect, we cannot keep up our spirit; when the line is correct, we work with double vigor."

(III)

The achievements made by this seminar over the years are due to its adherence to the Party's basic line at all times. Its director and his deputy take lead in studying theory and the line and in serving the workers, peasants and soldiers and the economic basis. The teachers of the entire seminar are united and work tensely and hard, criticizing capitalism and revisionism and building socialism in a big way.

The director and his deputy read and study seriously. In every study movement, they usually study earlier and learn more, and transform their thought in relation to reality. In the past, influenced by the idea of bourgeois rights, some cadres and teachers of the seminar paid more attention to senior classes than to junior ones, and mistakenly thought that it was better to teach in their own department than in other departments. In view of this erroneous idea, the director and his deputy led the way in studying theory and breaking down the idea of bourgeois rights. They took the initiative to do a good job of teaching in other departments and in the first-year mathematics classes. This example set by them exerted a great influence. Today, teachers of the seminar vie with each other in teaching in other departments and in the first-year mathematics classes.

They serve the workers, peasants and soldiers and the economic basis with heart and soul. When contradictions arise, they depend on the rank and file to solve them. When difficulties arise, they advance against them. Over the years, the tasks of the seminar have become increasingly heavy and the workload of the teachers increasingly large. Besides teaching in ordinary classes, delivering lectures in factories, running short-term training classes, and doing scientific research, they have to receive visitors and answer letters. They keep themselves busy all day long. But they are always delighted in taking the lead in doing the most difficult tasks, and they rely on the masses to solve the problems cropping up in their way forward. For instance, when they joined the

Chungshan Hospital in a data analysis on the subject of acupunctural anesthesia, they ran into difficulties, but they were unable to find a solution there and then. Some teachers felt the difficulties insuperable. After they were worked on carefully, they saw the need to serve industry and agriculture. Practicing and researching simultaneously, they at last found a better method of analysis and solved the difficulties smoothly.

United, caring for and helping each other, teachers of the seminar consciously do ideological work and on their own initiative look after their comrades. Once, the seminar was going to mobilize some teachers to conduct a rural survey. Among them, a woman teacher was not prepared to go due to family difficulties. The director of the seminar was worried, and so was everyone. A teacher proposed to hold a farewell party for a teacher leaving for the countryside to compile "Mathematics for Rural Use," so that everyone else could be given the idea of serving agriculture. The woman teacher did not attend the party as she was sick. So, other teachers of the seminar later told her about the pledges made by many teachers at the farewell party to overcome the difficulties and go to the countryside. After hearing this, she was enlightened and further heightened her thinking. On returning home, she did her best to overcome her difficulties, and then asked to go to the countryside to take part in the survey. As she said, everyone had difficulties, but family problems and difficulties caused by poor health could be surmounted. In this school year, she is also the headmistress of a first-year class. Though weak physically, she shows great zeal, and on her own initiative works on the students. She goes home late almost every day and comes to the school early every morning. No wonder she is praised by all teachers and students.

Recently, reviewing the militant course since the great cultural revolution, they have used the achievements made in the educational revolution to refute the erroneous trend of thought negating the educational revolution, and they are determined to adhere to the orientation of educational revolution, further sum up their experience, carry forward their achievements, satisfactorily solve problems encountered on the road of advance, and carry the proletarian educational revolution through to the end in spite of a hundred setbacks.

* * *

Comment on Water Margin's Theory of Human Nature

by

Chai Ch'ing (翟青)

(Hsüeh-hsi yü P'i-p'an /Study and Criticism/, No. 12, December 14, 1975)

Beginning with Chapter I, which tells about ghosts and devils, the book Water Margin recounts the story of how 108 demons "shun evil and turn to good." Making clear what this is all about is an important aspect of penetratingly understanding the theoretical basis of Water Margin.

As everybody knows, the story of Water Margin is based on anecdotes circulated among the populace from the Southern Sung to the period from the end of Yüan to early Ming, a period which coincided with the formation and development of the reactionary Ch'eng-Chu School of Reason. To provide a natural rationale for the feudal order, this school advanced the so-called philosophical proposition that "Heavenly principle" is opposed to "human desire" and preached the doctrine of "preserving heavenly principle and extinguishing human desire." Under the direct influence of this school of thought, Water Margin portrays the circumstances whereby the 108 demons "shun evil and turn to good," exemplifying the doctrine of "preserving Heavenly principle and extinguishing human desire" preached by the philosophers of the School of Reason, and zealously propagating the reactionary theory of human nature of the declining landlord class.

In depicting shunning evil and turning to good, that is, "preserving Heavenly principle and extinguishing human desire," Water Margin proceeds from different aspects.

At Liangshan Sung Chiang personifies Heavenly principle. But this principle has been blurred by human desire and to identify it with one's true nature calls for a process such as extinguishing human desire and preserving Heavenly principle. Hasn't the legendary Goddess told Sung Chiang he is still obsessed with "human desire"? At Hsünyang Inn, a frustrated Sung Chiang wrote something he admitted was rubbish when he was drunk. Despite the fact that he was merely giving vent to his grievances, what he had written was not after all without his aspirations for personal fame and gain, indicating that human desire triumphed. In Dream of the Red Chamber, Chiao Ta of the Chia House abused his master in a drunken spell. He was punished by swallowing a mouthful of horse dung. After airing his grievance, Sung Chiang naturally found himself in hot waters -- he was almost decapitated. "It is all predestined in Heaven that mortals should suffer setbacks." To enable Sung Chiang to "extinguish all human desires and restore Heavenly principle," Province not only put Sung Chiang to the test but also did some preaching on him. Thus Water Margin conceives the episode in which Sung Chiang in his dreams accepts a "Heavenly book," meaning that he extinguishes his human desire and embraces Heavenly principle. Through the Goddess' admonition, he is determined to shun evil and return to good. As far as Sung Chiang is concerned, this is a crucial turning point for him to "extinguish human desire and preserve Heavenly principle."

Subsequently, Sung Chiang follows the Goddess' divine edict and goes to Liangshan to unfurl the white flag of carrying out the wish of Heaven. Thereupon, the perverted Chü-i T'ang becomes Chung-i T'ang for embracing Heavenly principle, while the heretic Liangshan insurgent army becomes an imperial army of the feudal court. At this juncture, even the Goddess praises Sung Chiang for his "loyalty and unflagging sense of righteousness" and affirms his effort to "extinguish human desire and preserve Heavenly principle." Both Lo Chen-jen and Abbot Chih Chen praise Sung Chiang for his "loyalty and enduring sense of righteousness," with Sung himself bragging about his devotion to "loyalty and justice." In a word, Sung Chiang becomes the incarnation of Heavenly principle after extinguishing human desire. Hasn't Water Margin referred to Sung Chiang as a "Heavenly star"? As expected, in his obsession with extinguishing human desire and preserving Heavenly principle, he always succeeds in "turning evil into good as if ordained by Heaven." When finally an emissary from Heaven delivers the drugged wine, Sung Chiang not only drinks it but also asks Li K'uei to partake of the wine, so the human desire of this rebel is extinguished. With the destruction of the body for the sake of loyalty and justice, what is left is naturally Heavenly principle in its purest form. Many previously published articles speak of Sung Chiang's death as a "tragic ending." In reality, the arrangement made in Water Margin permits Heavenly principle to achieve perfect embodiment in the person of Sung Chiang. In this sense, extinguishing all human desires and returning to Heavenly principle is praised.

"Black Whirlwind" Li K'uei is different as he has become "rebellious." In him the process of extinguishing human desire and preserving Heavenly principle is more tortuous and difficult than Sung Chiang's. Li K'uei, however, still has a good conscience and, influenced by Sung Chiang, he eventually takes the right path. In the eyes of Sung and Ming philosophers, the emperor embodies the will of Heaven. In this sense, if one "preserves Heavenly principle" he will not oppose the emperor and opposing the emperor will be against Heavenly principle. Why does Li K'uei oppose the emperor? In the view of the Water Margin author, it is because Li has the desire to have fun. Once this human desire comes to the fore, all traces of Heavenly principle will simply vanish. In Water Margin Li K'uei and the laboring people who rise in revolt because they cannot bear feudal oppression and exploitation are vilified as the personification of human desire. For example, Liu T'ang is after riches and the Juan brothers aspire to regaling themselves on food and wine. These people are therefore described as born "bad." Their instinct for evil and evil-doings is out of step with the Sung and Ming philosophers' criteria for human nature. Proceeding from the criteria set by these philosophers, the Water Margin author reviles in all ways the manifestations of human desire of Li K'uei and others. Didn't Li K'uei want to take his mother to Liangshan to "live happily there for some time"? But she was destined to suffer and living happily would be a manifestation of human desire and this is bad. In the book she was therefore eaten up by a tiger. A verse in Water Margin then depicts the laboring people who wish to live well as no better than beasts. To survive, the laboring people in fact have to use revolutionary

means to overthrow the oppressing and exploiting landlord class. By heaping abuses on this, isn't it true Water Margin wants to renounce revolution? In dealing with a rude "black beast" like Li K'uei, Water Margin therefore lets him suffer in every possible way, such as immersing him in water until his eyeballs turn white and turning him to the yamen for a good beating. However, influenced by Sung Chiang's admonitions or edifications, what "Heavenly principle" is left in Li K'uei after all gradually manifests itself. In his dreams, for instance, he "kowtows three times" to the emperor. Finally, Li K'uei follows Sung Chiang to become "an imp" and this makes it possible for Sung to embrace Heavenly principle as he has wished. After the destruction of Li K'uei as a person and the natural non-existence of his human desire, isn't what is left pure Heavenly principle?

The course of "preserving Heavenly principle and extinguishing human desire" that permeates Liangshan is a course of Heavenly principle, represented by Sung Chiang, triumphing over human desire, symbolized by Li K'uei. In the opinions of the philosophers, "human nature is an embodiment of Heavenly principle." Their attempt to use a Heavenly principle to draw people from different classes together fits in with the landlord class' theory of human nature that is above classes. Water Margin attempts to unify the human nature of people from different classes and this shows that its theoretical basis is built on the landlord class' theory of human nature. Chapter 71 gives a striking example. Here, all people of all classes from prince to butcher are brought together to uphold the rule of loyalty and justice. It means that the 108 people are bound together by a common human nature, that is, Heavenly principle. In the eyes of the reactionary Sung and Ming philosophers, there is only one Heavenly principle, which binds men and resolves all their contradictions. This state of "knowing each other's nature and living together," as the Water Margin author interprets it, refers to the common human nature of people from different classes, making it possible for all to get along with each other in harmony. Isn't the assembly at Liangshan, vilified in Water Margin out of all proportions, similar to "knowing each other's nature and living together"?

Proceeding from the theory of human nature that is identified with "knowing each other's nature and living together," one can find a capitulationist line. Since the capitulationists at Liangshan can get along well with those who are against capitulation, the same applies to the revolutionary peasants and the feudal ruling class. As a result, according to the arrangement made by the Water Margin author, the contradiction between Li K'uei the anti-capitulationist and Sung Chiang the capitulationist, the contradiction between the Liangshan uprising and the Sung imperial court and, in short, the contradictions between the two lines and the two classes just disappear for no apparent reason. "What remains is the old pattern -- cherishing and embracing each other regardless of sexes and gradations -- with everybody having a good drink to his heart's content and in harmony!" In the end, Heavenly principle triumphs over human desire, with the 108 demons eventually "shunning evil and turning to good," and on behalf of the emperor setting out to fight other demons -- demons that refrain from "preserving

Heavenly principle and extinguishing human desire." What marvellous magic this theory of human nature is!

However, the magician sooner or later will show the cloven hoof. As Lu HsÜn incisively pointed out when he was commenting on the above-class "brotherhood" preached in Water Margin: "People in the body of water do not necessarily regard all men as brothers." He put it most explicitly. In class society, everyone lives as a member of a given class. Is there such a thing as regarding all men as brothers? Certainly not. Taking Liangshan in Water Margin as an example. Whether one is regarded as a brother depends on whether he adheres to the criteria of "preserving Heavenly principle and extinguishing human desire." If one truly tries to preserve Heavenly principle, one is naturally called brother. If he desperately clings to human desire and refuses to preserve Heavenly principle, then, in Sung Chiang's words, he will be "exterminated by Heaven and Earth...." On finding that Li K'uei is against the emperor, Sung Chiang immediately tears off the veil of brotherly affection and on several occasions wants to have Li decapitated. Affectionate greetings such as "calling each other brother" become blood-thirsty outcries. Here, Water Margin reveals by way of negative example the utter hypocrisy, deceit and reaction of the theory of human nature preached by Sung and Ming philosophers.

After Sung Chiang surrenders he sets out to fight Fang La. This reveals the author's intention of exterminating all those who refuse to abide by the rule of Heavenly principle. In the author's opinion, people like T'ien Hu, Wang Ch'ing and Fang La, who openly "assert their right to imperial titles," are no better than a band of demons that refuse to "preserve Heavenly principle and extinguish human desire," and as such they must be exterminated. A verse cited in Water Margin about good and evil refers to the concept of good and evil upheld by the Sung and Ming philosophers in their approach to the theory of human nature. The evil will be punished, the good rewarded. According to this concept, revolution and rebellion are "evil" and people like Fang La who give vent to their human desires are just a pack of "wicked beasts," without any sense of Heavenly principle. In Water Margin Sung Chiang sets out to fight Fang La and this is in keeping with the idea of extinguishing human desire. As a hero in this regard and as a Heavenly emissary continuously seeking to attain Heavenly principle, how can he not be extolled in Water Margin?

By "giving an example to the wicked and the stubborn," Water Margin provides us with a typical case of how the theory of human nature is expounded by the Ch'eng-Chu School of Reason. In class society there is only human nature that bears a class character and there is no such a thing as human nature above classes. Human nature as interpreted by the Sung and Ming philosophers means the class character of the landlord class. In Water Margin this landlord class' human nature is embellished to attain the perfect state of "Heavenly principle" and described as nature inherent in all men. As far as the landlord class itself is concerned, "knowing each other's nature and living together" means that everybody should restrain his thoughts and deeds according to "Heavenly principle," that is, the moral code and rules of conduct of the landlord class. However,

corrupt officials and treacherous courtiers fail to do so and thus they are not in accord with Heavenly principle. That is why Water Margin is against corrupt officials and condemns treacherous courtiers. As for the peasantry, they should honestly prostrate themselves before "Heavenly principle" and refrain from giving any thought to resistance. Those who desire revolution are either converted or exterminated. This is why the 108 demons in Water Margin "shun evil and turn to good." What is called shunning evil means extinguishing human desire and what is called turning to good refers to preserving Heavenly principle. Those who refuse to do so, such as Ch'ao Kai and Fang La, perish in the end. This shows that things like the theory of human nature preached in Water Margin are a theoretical basis for preaching class reconciliation and castrating the souls of the revolutionary people, for the reactionary ruling classes to suppress and strangle the revolution.

The theory of class reconciliation has all along been used by the reactionary ruling class as an ideological tool to maintain its rule over the vast numbers of the laboring people and to oppress them. Judging from the history of the Confucian-Legalist struggle, the Legalists -- as thinkers or reformists of the newly arisen landlord class -- openly spoke for their political views, without trying to conceal their antagonism with the peasantry. The Confucianists, however, acted differently. They resorted to conspiracies and intrigues to deceive others. In the course of development, the Confucianists continuously summed up counter-revolutionary experience and gradually refined and perfected their reactionary sermons. The Ch'eng-Chu School of Reason which appeared in the latter stage of feudal society describes human nature as a combination of "nature derived from Heavenly mandate" and "nature derived from ether." It preaches that "Heavenly principle" extends everywhere and governs all things, extending the class character of the landlord class to embrace the human nature of all men, a doctrine which provides a rationale for the ruling order of the landlord class. This doctrine is therefore more deceitful than the theory of human nature as expounded by Confucius, Tung Chung-shu and Han Yü, who classified human nature into different grades which could not be changed. In Water Margin the 108 demons become "loyal courtiers and righteous people" to be remembered forever because they have "preserved Heavenly principle and extinguished human desire." This has exactly met the political needs of the declining feudal ruling class to maintain its rule. Muddle-headed Chin Sheng-t'an misinterpreted the author's painstaking effort and arbitrarily held that Water Margin write about "evil." A Japanese called Lung-tse-ma-ch'in (泷泽马琴) disagreed, and he pointed out that the novel "encourages good and punishes evil," with "the 108 devilish characters shunning evil and turning to good and becoming the Sung court's loyal stalwarts." This way of putting it does reflect the Water Margin author's real intention.

Chairman Mao has pointed out: "The merit of the book Water Margin lies precisely in its portrayal of capitulation. As teaching material by negative example, it helps all people recognize capitulationists." From this teaching material by negative example, we can see that the theory of human nature is an important theoretical basis for capitulationism. Those who practice revisionism are bound to fervently preach the

theory of class reconciliation and trumpet the idea of capitulating to the reactionaries who oppress the people. The ringleaders of the opportunist lines within the Party all practice capitulationism, and they all preach the theory of human nature. Proceeding from this theory, we can trace the "Left" and Right opportunist lines, including the evolution of the theory of the landlord-comprador fascist dictatorship. In the current campaign to criticize and discuss Water Margin, studying the Marxist class theory, repudiating the theory of human nature of the landlord class preached in Water Margin, and criticizing assorted notions of class reconciliation that erode the proletariat -- this will help us raise our awareness of implementing Chairman Mao's revolutionary line and carrying the struggle to combat revisionism and capitulationism through to the end.

* * *

A Shameless Betrayal

- Refuting the slander of Tikhvinskiy and associates against the I Ho Tuan Movement

by

Shih Lan (石岚)

(Li-shih Yen-chiu /Historical Research/, No. 5, October 20, 1975)

The attitude toward struggle of resistance by oppressed nations constitutes one of the touchstones in distinguishing between genuine and phoney Marxism.

Marx had an adage: "A nation that enslaves other nations forges chains for itself."* Lenin appealed to "all the proletarians and oppressed nations of the world to unite!" and pointed out explicitly: "If the anti-capital struggle by the workers in Europe and America fails to solidly unite the tens of millions of slaves in 'colonies' oppressed by capital, then the revolutionary movement in advanced countries would in fact amount to nothing but a hoax."**

Marx, Engels and Lenin had always regarded the resistance struggle waged by people of colonies and dependencies as a great allied force to the proletarian revolution in capitalist countries. Accordingly, struggle for survival waged by all oppressed nations invariably had the warmhearted sympathy and eulogy from Marx, Engels and Lenin. In their opinion, the development of the struggle for national liberation and the decisive blows dealt by the people of colonies and dependencies to the ruling classes of the capitalist metropolitan states constituted a basic condition for the proletariat of "advanced countries" to achieve liberation and win the victories.

During the anti-imperialist I Ho Tuan Movement in 1900, when the imperialist countries, including Tsarist Russia, were claiming "the Chinese are hostile to European culture and civilization," calling for "opposing the barbaric Chinese," and sending their armies to attack China, Lenin published his article "China's War,"*** in which he voiced support for the just struggle of the Chinese people, condemned the imperialist powers (first of all the Tsarist government) for their crimes of aggression against China, and sternly

---

* "Confidential Notice," Selected Works of Marx and Engels, Vol. II, p. 312.

** "Second Congress of the Communist International," Complete Works of Lenin, Vol. XXXI, p. 238.

*** Selected Works of Lenin, pp. 213-217. No reference will be made to quotations from the same source in the remainder of this article.

refuted the attack and vilification launched by the "civilized" gangsters against the I Ho Tuan Movement. Thus he set us a shining example of proletarian internationalism.

Lenin pointed out that the attempt ot imperialist powers to invade, plunder and partition China was the basic cause behind the "Chinese attack on Europeans." There was nothing "savage," nor was there any "hostility toward civilization." It was simply for the sake of national survival that the Chinese people were forced to rise up and resist the imperialist gangsters.

Lenin pointed out that the real bandits and beasts were those who loudly advertised the Russian "mission of civilization." "They rob China as they rob the dead man. If this presumably dead man /China/ tries to resist, they would, like beasts, pounce upon him. They would kill and burn, razing whole villages to the ground and throwing the people into the Heilung River to be drowned alive. They would shoot and stab to death unarmed inhabitants and their wives and children," "not to mention the looting of palaces, houses and shops."

Lenin pointed out: The war of aggression against China launched by the allied forces of the eight powers was a continuation of the colonial and predatory policies of the imperialist countries, and "the policy of the Tsarist government in China was a criminal policy." This policy benefitted only a handful of aristocrats and capitalists; it not only seriously violated the interests of the Chinese people, but also gravely hurt those of the Russian working class and all the laboring people of Russia. Therefore, "all awakened workers" must rise up to "oppose those who drive a wedge between nations and divert the attention of the laboring people away from their real enemies," "put an end to the government's despotic rule," and topple the autocratic system of the Tsarist monarchy!

This is a brilliant document on proletarian internationalism, a classical directive on the evaluation of the I Ho Tuan Movement.

How does "China's Modern History" edited by Tikhvinskiy -- a book praised as a scientific "great work" written in a convincing and explicit manner in the spirit of proletarian internationalism" and "following the guidance of Marxist-Leninist classical writers" -- explain and evaluate the I Ho Tuan Movement?

Abstract affirmation and concrete negation is the principal tactic employed by Tikhvinskiy and associates to comment on the I Ho Tuan Movement. By the use of spurious and ambivalent phrases, the I Ho Tuan Movement is actually portrayed as a "superstitious and ignorant," "conservative and backward," and totally hopeless "xenophobic" movement "allied" with the reactionary forces and controlled by reactionaries. The book says:

"In their struggles with foreigners, the Boxers of the I Ho Tuan placed hopes primarily on sages and gods, talismans and curses."

"Because of hatred for foreigners, the insurgents developed to the stage where they completely negated European culture and the latest scientific achievements."

"The xenophobic stand taken by the I Ho Tuan, their slogans in support of the Ch'ing Dynasty, and their extreme conservatism and ignorance caused them to lean to a section of the Chinese feudal lords in power."

"The I Ho Tuan Movement was spontaneous and poorly organized, permeated with a mystic and superstitious color."*

From these conclusive remarks, it is not difficult to see that it does not "follow" but goes against "the guidance of Marxist-Leninist classical writers," and that it was not written "in the spirit of proletarian internationalism," but shameless betrays proletarian internationalism. While Lenin sharply denounced the Tsarist government and its lackeys for raising a hue and cry about the "barbarity of the Chinese," Tikhvinskiy and his like paint the I Ho Tuan as "superstitious and ignorant," "conservative and backward," "mystic" and "stupid." While Lenin severely denounced the Tsarist government and its lackeys for creating an uproar about "the Chinese are hostile to European culture and civilization," Tikhvinskiy and his like attack the I Ho Tuan as "totally negating European culture and the latest scientific achievements," and "being blindly hostile" to "foreign culture." What a striking contrast!

The I Ho Tuan Movement represented a just struggle waged by the Chinese people against imperialist partition and for national survival. It shook the entire imperialist world by its all-out heroic resistance against the imperialist aggressive political, economic and cultural forces as well as military interference. Starting from the Opium War, China had always been a victim of plunder and oppression by the imperialist powers. The imperialist robbers plundered China of a great amount of wealth and used the blood and sweat of the Chinese people as "fertilizer for capitalist culture and civilization."** This cause the Chinese people to be extremely backward both economically and culturally. The touch of superstition the I Ho Tuan bore precisely reflected the state of backwardness brought about by imperialist aggression. However, were they "superstitious and ignorant" when the broad masses, armed with only swords and spears, pitted themselves courageously against enemies with rapid-firing rifles and powerful cannon? No! They did so out of a sense of deep hatred for the imperialists. That the I Ho Tuan destroyed and burned foreign merchandise, railroads and power lines was also a simple expression of this hatred. In the late 18th century, when the industrial revolution had barely started in England, the workers movement in its early phase expressed itself as a struggle to destroy the

---

* See the book, pp. 342, 353, 359.

** "Report to the 2nd Congress of Communist Party Organizations of All Nationalities in Eastern Russia," Selected Works of Lenin, Vol. IV, p. 103.

machines, due to the fact that the workers at that time did not know enough about their enemies and tried to find a way out by smashing machinery and plants. The I Ho Tuan Movement occurred during the initial phase of the Chinese people's struggle against imperialism, and it could not have a rational understanding of the nature of imperialism. Sensing the hardships caused to the Chinese people by imperialist economic aggression and out of its deep hatred for the imperialists, the I Ho Tuan called on the residents to destroy and burn foreign merchandise, railroads and power lines. What was wrong about that?

In class society, culture and civilization have a class character. When science and technology was in the hands of the imperialists, "they would be used for exploitation and oppression at home and for aggression and killing abroad."* The construction of railways by imperialism in China and other places was meant "to convert this construction cause into a tool with which to oppress a billion of people (in colonies and semi-colonies), that is, the people of dependencies making up over half of the world's population, and to oppress the wage slaves of capital in 'civilized' countries."** Contrary to what Tikhvinskiy and associates say, it was not aimed at creating "happiness" for the Chinese people. Lenin had long ago sternly and justly spoke of the Chinese people's anti-imperialist struggle: "Those who use their so-called civilization to cheat, plunder and suppress, ... how can the Chinese not hate them?" What right have the new and old Tsars, guilty of every crime of deception, plunder and suppression, to say anything about the great I Ho Tuan?

The Chinese people, who had more than two thousand years of experience in anti-feudal struggle, faced a new problem -- struggle against imperialism -- in the late 19th century. The revolutionary people always continue to advance while groping for the revolutionary truth in the practice of struggle. Killing foreigners and corrupt officials was a fighting goal of the basic rank and file of the I Ho Tuan. When the crisis of "partition" was imminent, elements of diverse backgrounds joined the struggle to "wipe out foreigners." There were not only peasants, craftsmen, soldiers and vagrants, but also members of the landed gentry and patriotic officials. Apart from sharing the common objective of "wiping out foreigners," people of different strata entertained their own separate demands, which left their traces in the slogans and leaflets of the I Ho Tuan. The ordeal of the struggle resulted in the broad masses abandoning the slogan for "supporting the Ch'ing Dynasty" and replacing it with "sweeping away the Ch'ing Dynasty," indicating that through the baptism of revolution, the political consciousness of the masses had been considerably enhanced. Although the I Ho Tuan Movement failed under the joint attack by imperialism and its running dogs, it nonetheless smashed the imperialist plot to carve up China, shook the foundation of Ch'ing rule, demonstrated the Chinese people's heroic spirit of resistance, disseminated the patriotic

---

* "Farewell, Leighton Stuart," Selected Works of Mao Tse-tung, p. 1384.

** "Imperialism, the Highest Stage of Capitalism," Selected Works of Lenin, Vol. II, p. 733.

thought, and paved the way for a new revolutionary tide. The fighting will of Chinese bourgeois revolutionaries was greatly inspired by the storm of resistance of the I Ho Tuan Movement. In their work "The Merit of the I Ho Tuan to China," they pointed out: "How could the I Ho Tuan not be aware of its numerical inferiority and combat weakness? But out of a sense of patriotism and forced to the limit of endurance, it rose in face of death, with one pitted against eight. All it hoped was that the people of the nation would one day expel all foreigners and become truly independent. Can traitors, seeking the help of gods and ghosts, do this, treading the hazardous path as if it were a flat path and risking their own lives?" The various slanderous charges made by Tikhvinskiy and associates against the I Ho Tuan are the rotten stuff which was not only long ago denounced by Lenin but also criticized by the Chinese democrat-revolutionaries.

It must be pointed out that Tikhvinskiy and associates have an axe to grind when they go all out to vilify the I Ho Tuan Movement. The Soviet revisionist renegade clique is wildly contending for world hegemony and therefore dreads the revolutionary struggle of the oppressed nations as if it were a plague. It has a greater hatred for the Chinese Communist Party and the Chinese people who have consistently upheld Marxism-Leninism and proletarian internationalism and are resolutely opposed to superpower hegemonism. In attacking the I Ho Tuan Movement, Tikhvinskiy's "China's Modern History" and its patrons not only want to obstruct the current national liberation movements and people's revolutionary struggles in the various countries of Asia, Africa and Latin America, but also directly allude to and vilify the Chinese Communist Party and the Chinese people as inheriting the "xenophobic" historical "characteristic," "indiscriminately rejecting all things foreign and defending the reactionary old traditions," and so on. Tikhvinskiy and associates nonsensically allege that the fact that the I Ho Tuan is "a favorite research subject" of Chinese historians is because it suits the propaganda on "the demand for 'rebellion is justifiable' and 'great disorder under heaven'."* Here the sinister political motives of the Soviet revisionists in attacking the I Ho Tuan Movement are thoroughly exposed: to prevent the vast masses of people in the Third World from rising up to rebel against superpower hegemonism. However, there is an old Chinese saying used to describe fools: "Lift a rock only to have it drop on your feet." The vilifications of the I Ho Tuan Movement by Tikhvinskiy and associates can only reveal in an even uglier manner the shameless features of a renegade.

* * *

---

* See Soviet Pravda, October 10, 1973, A. Melikshetov (麦利克謝托夫), "New Books on Chinese History."

Nevelskoy -- An Extreme Vanguard of Tsarist Russian Aggression Against the Heilung River Region in the Mid-19th Century

by

Chih Li (志力) and Chung O (钟锷)

(Li-shih Yen-chiu /Historical Research/, No. 4, August 20, 1975)

In the summer of 1849, the Tsarist Russian government sent an armed "expedition" secretly to the mouth of China's inland river Heilung to conduct a series of "explorations" on China's territorial waters in the vicinity of the estuary. In the several years that followed, they wantonly trampled on China's sovereignty by forcibly occupying a number of strategic footholds and harbors in the lower reaches of the Heilung River and the Sakhalin Island, paving the way for Tsarist Russia's invasion and occupation of the vast region lying north of China's Heilung River and east of the Wusuli (Ussuri) River.

The head of this "expedition" was G. I. Nevelskoy (格·伊·涅维尔斯科依), a faithful jackel of Tsar Nicholas I and pirate-type adventurer.

Nevelskoy's aggressive acts reflected the utter greed and meanness of the Tsarist Russian colonial bandits. An exposure of his aggressive activities in the Heilung River region will help us see more clearly the predatory nature and characteristics of Tsarist Russia's China policy.

(I)

Aggression against China constituted an important link in Tsarist Russia's plan for seeking world hegemony; the annexation of China's Heilung River region was the set objective of Tsarist Russia's expansion toward the Far East. In the middle of the 17th century, Tsarist Russia sent Cossack bandits to make armed incursion into the Heilung River valley. In 1689, following the Chinese people's just counter-attacks in self-defense, China and Russia concluded through negotiation the "Nipuchu Treaty." The Treaty clearly stipulated that the vast regions of the Heilung and Wusuli River valleys were Chinese territory, and the Tsarist Russian government withdrew its aggressive troops from Chinese soil. However, Tsarist Russia's fixed policy to covet the Heilung River region did not change. While it was actively seeking hegemony in Europe and the Near and Middle East, it never abandoned its ambition to invade China. Nevelskoy's aggressive activities in the lower reaches of the Heilung River were precisely an indication of Tsarist Russia's intent to carry out its policy of aggression against China and to deliberately tear up the "Nipuchu Treaty."

Not long after the signing of the "Nipuchu Treaty," Tsar Peter I, infatuated all his life with conquest of territory and seizure of outlets to the sea, claimed: "Russia must possess the river mouths of the Neva, the Don and the Heilung," because these were places "of exceptional importance

to the future development of Russia."* Moreover, he proposed that "it will be necessary in the future to build Russian fortresses at the Heilung River mouth near to the ocean (the Pacific)."** This set policy of invading the Heilung River region was inherited entirely by the Tsars of succeeding generations. In the 18th century, Empress Catherine II openly declared the seizure of the Heilung River to be the "core of the Far Eastern policy of Russia,"+ saying 'if the Heilung River is really a traffic artery for food supply to our territory of Kamchatka and the Sea of Okhotsk, the possession of this waterway is vitally important to us."++ In the 150 or so years prior to Nevelskoy's intrusion into the Heilung River, Tsarist Russia, with an axe to grind, time and again brought up the "problem of the Heilung River," frantically clamoring for the "revision" of the "Nipuchu Treaty" and unceasingly sending spies secretly into the Heilung River region to collect intelligence. It drew up plan after plan for armed intrusion, actively prepared its forces and attempted to make a comeback. Just as Marx said in 1858: "In the past Russia eagerly sought to lay its hands on this piece of land. From Alexei Mikhailovich to Nicholas, such attempts had consistently been made." ("Treaty Between China and England")

Facts show that the primary reason why Tsarist Russia refrained from launching a full-scale invasion in this period was that China was a comparatively powerful feudal empire under the three reigns of K'ang Hsi, Yung Cheng and Ch'ien Lung, and that even up to the eve of the Opium War, the Ch'ing Dynasty still maintained an appearance powerful enough to prevent Russia from acting recklessly. Moreover, Tsarist Russia was so preoccupied with its aggression and expansion in the West that it had little energy to turn to the East.

Beginning from the first Opium War, the situation in China underwent a radical change. The Western capitalist states blasted open China's door with force. China gradually became a semi-colonial and semi-feudal society, and the Ch'ing Government turned increasingly corrupt. As Engels said, the Ch'ing empire became so weak that it "cannot stand up to foreign aggression" any more, and became "the hunting game of ambitious Europeans." ("Russia's Success in the Far East")

---

* Kabarnov (卡巴诺夫), The Problem of the Heilung River, 1959 Blagoveschensk edition, p. 26; Sabel (萨比尔), Heilung River: A Study of Its History, Geography and People, 1861 Paris edition, p. 38.

** Gansovich (冈索维奇), "History of the Amur Border Region," 1914 Blagoveschensk edition, pp. 70-71.

\+ Hodorov (霍多罗夫), "Pokrovsky (波克洛夫斯基) and Far Eastern Research," carried in Soviet New East, 1929 Moscow edition, No. 25.

++ Nevelskoy, Exploits of Russian Naval Officers in the Russian Far East (1849-1855), 1947 Moscow edition, p. 40.

Although Russia at this time was still a feudal autocratic state of serfdom, its capitalist economy had already undergone considerable development. Internally, serfdom was involved in a mounting crisis; mass movements, with peasants' anti-feudal struggle as the mainstay, developed with great momentum. In order to free itself from domestic difficulties by diverting the attention of the masses and in order to open up wider foreign markets for the Russian bourgeoisie and seize more colonies, the Tsarist government became more aggressive than ever. While stretching its sinister hand toward the Black Sea Straits, the Balkans, Caucasia and Persia, it was engaged in a fierce contention with England in the East and China. Under these circumstances, good at "flexibly utilizing all opportunities for territorial expansion" (Marx, "Russia Uses Austria -- The Warsaw Conference"), the Tsarist Government was determined to translate its plan for seizing the Heilung River region into a direct action of aggression.

Shortly after the first Opium War, Tsar Nicholas I (1825-1855) vowed that he would miss no opportunity to "realize the wishes of his great grandfather and grandmother (meaning Peter I and Catherine II)," namely, to annex China's Heilung River region. However, before this plan was finalized and put into practice, he had to find out whether the Heilung River mouth was navigable. This was because up to the 1840's, Tsarist Russia was still ignorant of the true geographical features of the Heilung River estuary and the Tatar Straits. For a long time, "navigators" of Western Europe and Russia such as Laperouse (拉彼鲁兹), Broughton and Krusenstern (克鲁森斯特恩) regarded the Sakhalin Island as a peninsula and the mouth of the Heilung River not navigable. If such assertions were true, the value of the Heilung River as a principal channel leading to the Pacific would come to nil, and this doubtless would pose a huge obstacle to Tsarist Russia in its attempt to reach out to the Pacific and contend for world hegemony. Nicholar I was naturally worried. Accordingly, in 1843, he had Rear Admiral Putiatine lead a "sea expedition," under the strictest secrecy, to "find out if the conclusion that sea vessels cannot sail into the Heilung River mouth is correct."** In early 1846, he ordered the Russian-American Company (俄美公司) to "take every measure to ascertain whether ships can sail into the Heilung River, for this is a question of utter importance to Russia."+ In August, the Russian-American Company sent Naval Lt. Gavrilov (加南利洛夫) disguised as a "non-Russian" "fisherman," to board the brig "Konstantin" from Ayan and land at the vicinity of the Heilung River mouth. But he was still unable to find a passageway leading to it.++ The Tsarist Russian Foreign Minister

---

* Nevelskoy, Op. cit., p. 59.

** Ibid.

\+ Velnokurov (维诺库罗夫) and Virorich (弗洛里奇), Exploits of Admiral Nevelskoy, 1951 Moscow edition, p. 42.

++ Barsukov (巴尔苏科夫), Muravieff--Count Amursky (Biographical Material), Vol. 1, 1891 Moscow edition, pp. 171-172; Nevelskoy, Op. cit., pp. 64-66.

Nesselrode (涅谢尔罗迭), who had long planned in secret the invasion of the Heilung River, reluctantly submitted a report, based on the findings of the Russian-American Company, to the Tsar: "The Heilung River has no significance whatsoever to Russia."* But the aggressive Nicholas I did not give up. In September 1847, he went out of his way to promote and appoint Muravieff -- a military officer whose hands were stained with the blood of the people of Poland and the Caucasus -- as governor-general of Eastern Siberia, in the hope that this faithful lackey, who was treacherous and rapacious by nature, would help him achieve his ambition to swallow up the Heilung River. At the same time, Nicholas I also actively supported the pirate-type adventurer Nevelskoy in carrying out "exporations" around China's Heilung River estuary to determine whether the river mouth was navigable.

Muravieff and Nevelskoy were twins nurtured by great Russian chauvinism, and loyally executed Tsarist Russia's policy of aggression against China. On assuming office, Muravieff stepped up the building and expansion of the "Outer Baikal Cossack Army," the standing invasion force. He studied Chinese politics and analyzed the border situation in China's northeast. On the basis of this study, he formulated his tactics of aggression. Nevelskoy worked hand in glove with him, and with his "explorations" around the Heilung River estuary, he settled the question of whether the Heilung River mouth was navigable, a question that had been hitherto unsettled by the Tsarist government. With armed force, he occupied the river delta, taking the first step onto the road of Tsarist Russia in swallowing up China's Heilung River region.

(II)

Nevelskoy (1813-1876) was a fanatic Tsarist Russian expansionist born of an aristocratic landlord family. In 1829 he attended the Secondary Naval Preparatory School. On his graduation in 1836, he served with the Tsarist Russian Baltic Fleet, and was promoted to the rank of senior lieutenant in 1846. Early in his student days, he received the reactionary chauvinistic education and accepted "Peter I's notion that the Heilung River

---

* Treniev (特列涅夫), "Biography of G. I. Nevelskoy," 1905 Moscow edition, p. 14. Nesselrode was a loyal henchman of Nicholas I. At that time, he held that Russia should concentrate its strength to deal with the impending high tide of the revolution in Europe. On the one hand, he was afraid that new expansionist steps taken by Russia in the Far East could weaken its strength in Europe and hinder it in continuing to play the role of gendarme in Europe. On the other hand, he was afraid that breaking the ties with China would interrupt the trade of Kiakhta and reduce the huge revenues to the state coffer, thereby dealing a serious blow to the developing textile industry. Hence, his cautious attitude on the problem of the Heilung River region and his hope that a more favorable situation would present itself, so he would not be caught on two fronts.

and its estuary are vitally important to Russia."* Regarding as his heroes such early Tsarist Russian colonialists and criminals as Poyarkov and Khabarov, he made up his mind to become their successor. After joining the navy, he made every effort to trumpet the idea that "Russia should build a Pacific fleet, find suitable harbors, and build the needed bases there.** He held that taking over the Heilung River "is of tremendous economic and strategic significance for Russia."*** Under the strong impetus of his expansionist ambition, he had all along thought of going to the Heilung River mouth to conduct an on-the-spot "survey."

In late-December 1847, with the help of Prince Constantine, Admiral of the Navy, Nevelskoy acquired the captaincy of the "Baikal" still under construction at Helsinki. According to the plan of the Tsarist Russian Naval Ministry, after this military freighter was completed, it would be used to carry military supplies at regular intervals from Kronstadt to Petropavlovsk, the principal harbor at Kamchatka. After accepting the new appointment, Nevelskoy immediately went to St. Petersburg to see the Naval Chief-of-Staff Menshikov (孟什科夫) and seek the latter's permission to sail his ship to the Heilung River estuary to conduct an "exploration" after his trip to Kamchatka was completed. Menshikov replied: Foreign Minister Nesselrode believed that since "the Heilung River is a Chinese waterway," surveying and drawing the Heilung River estuary would certainly lead to representations by China. Moreover, since funds allocated for this voyage would last for only one year, such a scheme would be difficult to achieve due to insufficient time and money.+ However, Menshikov was deeply aware that the governor-general of Eastern Siberia, Muravieff, was actively planning the invasion and occupation of the Heilung River, and so he advised Nevelskoy to call on him for assistance. When Nevelskoy saw Muravieff, the two were immediately attracted to each other. Muravieff "expressed full support" for his plan and promised to "make every effort to see it realized."++

In order to fulfill his aggressive ambition as quickly as possible, Nevelskoy anxiously went to the shipyard and urge it to complete the ship and install the cannon ahead of schedule, so that it might set sail at an early date. In the meantime, he drew up a plan for "investigating" the Tartar Straits and the Heilung River estuary, and sent it to Muravieff, who had already taken up his responsibilities at Irkutsk, to be transmitted to

---

* Kamanin (卡马宁), "Biography of Nevelskoy," carried in Nevelskoy, Op. cit., p. 12.

** Treniev, Op. cit., pp. 14-15.

*** Siliyamin (什利亚明), Exploits of Captain G. I. Nevelskoy, 1949 Moscow edition, p. 3.

\+ Nevelskoy, Op. cit., pp. 74-76.

++ Ibid., p. 74.

the Tsar for approval. In July 1848, he again called on Menshikov and the Minister of the Interior Perovsky (彼罗夫斯基) when he again raised his demand. Moreover, he had cooked up a lie beforehand: If he should be discovered by the Chinese, he would say that his ship was "carried to the Heilung River estuary by the strong winds and rapid currents" of the Sea of Okhotsk.* With the support of Muravieff,Perovsky and others, Menshikov agreed to Nevelskoy's demand and promised to submit it to the Tsar for approval.

In order to plan and arrange for the criminal activities of invading the Heilung River, the Tsarist Russian government, on orders of Tsar Nicholas I, set up in February 1849 in St. Petersburg a "Special Committee on the Problem of the Heilung River," made up of leading military and political leaders including the foreign minister, the minister of the army, the general chief-of-staff of the navy and the minister of the interior. In disregard of the clear provisions of the "Nipuchu Treaty," the Committee flagrantly decided to have the Ministry of the Navy despatch a sea "expeditionary force," with Nevelskoy as captain, from Port Ayan to carry out a survey of the Heilung River estuary and the northern coast of the Sakhalin Island and to select a vantage point north of the Heilung River so as to occupy it when the opportunity arrived. At the same time, it was decided that the Ministry of Foreign Affairs should instruct the Russian-American Company to send a "trade mission" from Ayan overland to the Fiyak settlements on the north bank of the Heilung River with a view to stepping up the influence and control over them. So as not to attract the attention of the Chinese government, the Committee asked Nevelskoy "to act quietly and cautiously" and to refrain for the time being from surveying the Heilung River itself or sailing on it. To "avoid open government involvement," the above-mentioned measures should best be carried out in the name of the Russian-American Company, with funds to be appropriated from the state coffer. In addition, according to the recommendations of the Tsarist Russian General Staff, the "Special Committee" decided to despatch secret agents headed by Lt. Colonal Aghte (阿格杰) and disguised as "hunters" to set out from the Gorbitsa River and conduct a "survey" around the southern slope of the Outer Khingan. All these decisions were approved by the Tsar.**

Actually, long before the Tsarist government set up the "Special Committee on the Problem of the Heilung River" and arrived at the various decisions for incursion into the Heilung River region, Nevelskoy, with the support of Muravieff and other Tsarist Russian military and political leaders, on September 2, 1848, sailed on "Baikal" from Kronstadt with 9 officers and 28 soldiers, sailors and gunners on board. On May 24, 1849, he arrived at Petropavlovsk Harbor after crossing the Atlantic, travelling round South America and spanning the Pacific. There he received a secret letter from Muravieff and a duplicate of a report being submitted to the Tsar for approval.

---

* Ibid., p. 82.

** Barsukov, Op. cit., Vol. 1, pp. 195-197, 201.

In the secret letter Muravieff requested that he carefully "survey" China's Heilung River estuary as well as the river itself, investigate the harbor conditions in the northern part of the Sakhalin Island and the navigation prospects around the Heilung River estuary and ascertain if there were any points from where the Heilung River estuary and its inlet could be "defended." Muravieff, with the mind of a thief, further requested: The "investigation" must be conducted in secret, and no Russian flag, military or commercial, should be flown on the ship; the findings of the "survey" should be reported secretly to Menshikov and Muravieff as quickly as possible for transmission to the Tsar. The secret letter said that orders approved by the Tsar would probably arrive from Petersburg soon. But Nevelskoy decided not to wait for official orders and took action "without losing a minute or second." He summoned all the officers on board before him and called on them to make every effort to "see to it that the freighter set sail from here at an early date,"* "to sail to the Heilung River mouth and its estuary, namely, areas which the government of our country (Russia) and the entire civilized world publicly acknowledged as belonging to China at that time."**

On June 11, "Baikal," after discharging its cargo, sailed toward the Sakhalin Island and the Heilung River mouth. On June 24, it arrived at the northeastern coast of the Sakhalin Island, and from there began its "survey" activities in Chinese territorial waters. On July 9, it sneaked into the northern part of the estuary and anchored. On July 22, Nevelskoy led a group of officers and sailors in three sampans and sailed south along the northwestern coast of the estuary. The next day, they intruded into China's inland river Heilung. That same night they traveled along the left bank and arrived at the place the Fiyaks called Cape Ku-ai-ko-ta (庫艾格达角), a place they, adopting the habitual tactics of colonial bandits, illegally renamed Constantine Peninsula. On July 25, they sneaked to the right bank of the Heilung River and, driving south along the estuary, reached the Tartar Straits. On August 5, the sampans passed through the narrowest strip of the Straits to arrive at 51°40' north latitude, the point where Broughton and others once reached from the south. It was then that they realized the Sakhalin Island was not a peninsula.

Then, according to instructions, Nevelskoy wormed his way to the southeastern coast of the Sea of Okhotsk to conduct "survey and drawing." At the northern bank in the vicinity of the Heilung River estuary he found successively a large harbor and an extensive moorage that was safe from storms. He then illegally named them Fortune Bay and St. Nicholas Bay respectively. On September 15, Nevelskoy returned to Ayan, where he met Muravieff and received the Tsar's orders asking him to occupy the Heilung River mouth.

---

* Nevelskoy, Op. cit., p. 90.

** Ibid., p. 363.

Dealing with his intrusion into China's Heilung River mouth from the sea, Nevelskoy concluded: the Sakhalin Island was an island and the Heilung River estuary and the river itself were accessible to all types of vessels from both the north or the south.* As far as Russians were concerned, this was the first time in history that a relatively correct description was made of the Heilung River mouth. The Tsarist Russian aggressors bragged that this was an "astonishing achievement," an "important geographical discovery," and used it as the "basis" for "being fully entitled to occupy" the Heilung River! However, more than a thousand years before Nevelskoy's "discovery," the Chinese T'ang Dynasty already had records of the Sakhalin Island. The Ming Dynasty had more records about it (for instance, Factual Records of Ming, Huan-yü T'ung Chih /Records of the World/, Records of Unification of Ming and Records of Liaotung). In the time of Ch'ing, the "K'ang Hsi Imperial Atlas" clearly showed the Sakhalin Island as an island cut off from the continent. Subsequently, General Records of Shengching compiled in the years of Ch'ien Lung pointed out even more clearly: The Sakhalin Island was a "large island" located "in the sea east of the mouth of the Hunt'ung (Heilung) River." These are facts known to everyone. Even the imperial Russian scholars could not but admit: "Since ancient times the Chinese have been convinced that Sakhalin Island is an island," and had maps drawn and records kept about this area of land.**

(III)

Shortly after making his first intrusion, Nevelskoy again proposed to Muravieff the occupation of the lower reaches of the Heilung River, and requested that the Russian government "concentrate all its attention and funds on this matter."+ Muravieff expressed his full support. In order to enable the Tsar to come to an early decision, in January 1850 Muravieff sent Nevelskoy to St. Petersburg with a report drafted by him (Muravieff) and the request that the "Heilung River be occupied without delay," its navigation right seized and the "areas along its left bank up to the Kilyak (Fiyak) area be occupied."++ But Nesselrode expressed doubts about the results of Nevelskoy's "expedition," reasoned that the time for occupation was not yet ripe, and cautioned against taking rash actions. In February 1850,

---

* Nevelskoy, Op. cit., p. 104 and 108; Barsukov, Op. cit., Vol. 1, p. 224.

** The Heilung River Region, compiled by Imperial Russian Local Autonomous Commission, 1909 Moscow edition, p. 36; see also Clyde (克萊德), International Contention Over Manchuria (1689-1922), 1928 American edition, p. 16.

\+ Nevelskoy, Op. cit., p. 112.

++ Muravieff,"Report to Mr. Menshikov, Aide-General to the Tsar and Former General Chief-of-Staff of the Navy," Barsukov, Op. cit., Vol. 2, pp. 50-51.

Nicholas I convened a meeting of the "Special Committee" to study the foregoing issues, when Nevelskoy stressed the need to occupy the Heilung River mouth. Following deliberations, the "Committee" resolved to first despatch the Cossacks and sailors to set up a winter camp at Fortune Bay in the name of conducting business for the Russian-American Company, while the Heilung River mouth and estuary should not be touched. Meanwhile, Nevelskoy was promoted to the rank of captain and instructed to take over Fortune Bay under Muravieff's leadership.*

Nevelskoy, who could hardly wait to occupy the Heilung River mouth, rushed back to Ayan and led a group of armed personnel and sailed on the corvette "Okhotsk." Thus in early July 1850, he again intruded into Chinese territorial waters. On July 9, Nevelskoy and his party landed near Fortune Bay and on the 11th established Russia's first aggression foothold -- the Petrovskoye Winter Camp. But this did not in the least satisfy the appetite of this avaricious expansionist, who had long "made up his mind to penetrate deep to the Heilung River and build fortifications at all costs."** In late July, Nevelskoy personally led a group of sailors and an interpreter and ferociously sailed into the Heilung River in a small boat equipped with cannon. After travelling for about 120 kilometers upward, they reached Telin, the seat of the Nurkan Command of China's Ming and the location of the Yungning Monastery.

The appearance of the Tsarist Russian aggressors alerted the local inhabitants. No sooner had Nevelskoy and his interpreter crawled onto the bank than they were surrounded by about 200 villagers. A Ch'ing official (with the rank of Changching) came forward and presented them with a solemn protest, pointing out that without China's permission, "no one has the right to come here." Nevelskoy not only refused to leave, but rudely "pulled out a double-barrel pistol from his pocket." He threatened that he would kill anyone who dared to stand in his way. He signaled the other sailors to get ashore and threaten the unarmed inhabitants with weapons.

After committing his outrage in Telin, Nevelskoy turned his boat around and sailed back down the Heilung River. On August 13, he arrived at the Chinese town of Miaochieh at the mouth of the Heilung River and, opening fire, illegally hoisted the Russian military flag on Chinese soil. Moreover, he attempted to rename Miaochieh into Nikolayevsk Outpost. Then he left behind his sailors, weapons and boats for military occupation, returned alone to the Petrovskoye Winter Camp, thence to St. Petersburg via Irkutsk.

In December 1850, Tsar Nicholas I "expressed great satisfaction" with Muravieff's report on the occupation of Fortune Bay and Miaochieh.***

---

* Nevelskoy, Op. cit., p. 118.

** Kabarnov, Op. cit., p. 134.

*** Barsukov, Op. cit., Vol. 1, p. 280.

However, Nesselrode felt that at a time when Russia was actively preparing for war with Turkey, it should not take similar steps in the Heilung River region at the same time so as to avoid "offending China" and a war with it, which would thwart Russian aggressive dispositions in the Near East. Therefore, at a "committee meeting to discuss the problems of the Heilung River and Kilyak" convened shortly afterward, he proposed immediate withdrawal from Miaochieh.* The Committee by a majority vote decided to abolish the Nikolayevsk Outpost. While the Petrovskoye Winter Camp was to be retained in the name of the Russian-American Company, nothing should be done about the Heilung River, the Sakhalin Island and the Tartar Straits coast. At the same time, Nevelskoy was to be reduced to the rank of a sailor.**

Nicholas I was very displeased with this decision. After hearing Muravieff's "appeal," Nicholas I broke the precedent and received Nevelskov, praising his acts as "exemplary, noble and patriotic." The Tsar repeatedly thanked him for his loyalty to the Romanov Dynasty and awarded him a medal of honor. Then, pointing to a spot on the map denoting China's Miaochieh, he growled: "Once the Russian national flag is hoisted there, it should not be lowered."+ On Nicholas I's orders, the "Special Committee" met again in January 1851 and decided that the Nikolayevsk Outpost be retained in the form of a "retail store of the Russian-American Company" and that officers and men be transferred from the Siberian Fleet to form a "Heilung River expedition" with Nevelskoy as captain to carry out aggressive activities under the unified command of the Eastern Siberian governor-general.++

Having won the appreciation of Tsar Nicholas I, Nevelskoy became even more ambitious. Shortly after the meeting, he rushed back to Eastern Siberia from St. Petersburg. In July 1851, heading a party of officers, sailors and Cossacks, he again set sail from Ayan and made his third intrusion into Fortune Bay.

When he arrived at the lower reaches of the Heilung River, the first thing Nevelskoy did was to establish and strengthen Tsarist Russian colonial rule in areas around Fortune Bay and Miaochieh. He did his best

---

* Ibid., p. 281; Narochniskiy (纳罗奇尼茨基), Colonial Policies of Capitalist Powers in the Far East (1860-1895), 1956 Moscow edition, p. 119.

** Imperial Russian Local Autonomous Commission's compilation, op. cit., p. 49.

\+ Grutschev (格鲁兹杰夫), The Heilung River, 1900 St. Petersburg edition, p. 16; Jidanko (日丹科), In Memory of Admiral G.I. Nevelskoy, 1913 Vladivostok edition, pp. 15-16.

++ Nevelskoy, Op. cit., pp. 124-125.

to sow seeds of discord among the various local nationalities, inciting the Fiyaks "not to listen to Manchus" in a vain attempt to weaken the strength of the various nationalities in China to resist the Tsarist Russian aggressors and attain the aim of "divide and rule." At the same time, he threatened the local inhabitants saying "whoever dares to take hostile action against us (Russian)" would be "severely punished."* Toward the end of 1851, resistance was fermenting among the inhabitants living around Petrovskoye Winter Camp, who were no longer able to put up with the enslavement by the Tsarist Russian aggressors. Nevelskoy immediately sent out a platoon of Cossacks and sailors to suppress it brutally. The Tsarist Russian aggressors threatened the villagers with pistols and sabers: If you do not obey Russian orders, "we will kill all of you and destroy your villages." Afterward, Nevelskoy had the leaders of the resistance among the Fiyaks and Manchus kidnapped and brought to the winter camp, where he personally tortured them.** Apart from resorting to violence, Nevelskoy also took the Russian Orthodox Church "as a means of extending Russian influence among the Kilyaks (Fiyaks)."+ He once admitted quite frankly that the Russians were maintaining their colonial rule with their guns and the cross.++

Meanwhile, Nevelskoy, taking Petrovskoye Winter Camp as the base, repeatedly sent armed parties to the lower reaches of the Heilung River and the Sakhalin Island to gather intelligence about the local terrain, climate, natural resources, communications, harbors and inhabitants so as to pave the way for further territorial aggression. In the latter half of 1851, footprints of the aggressors were found along the Hengkun (恒滚) River, the right bank in the lower reaches of the Heilung River and the shore along the Tartar Straits. In early 1852, he again sent successive parties to infiltrate the upper reaches of the Tuku River, Lake Kizi, Decastries Bay and the Sakhalin Island. In March, when Arlov (奥尔洛夫) returned from his explorations in the upper reaches of the Uda River, he invented the myth that the direction of the Outer Khingan Ranges starting from the upper reaches of the Uda River extended not northeast but southwest. Basing himself on this strange "discovery," Nevelskoy insisted that "according to article one of the 'Treaty of Nipuchu' concluded in 1689, the border areas of the Heilung and Wusuli Rivers which extend to the sea should belong to Russia."+++ Such an assertion was so absurd that even the Tsarist Russian scholars could

---

* Ibid., pp. 128-129.

** Ibid, p. 140.

\+ Kabarnov, Op. cit., p. 144.

++ Nevelskoy, Op. cit., pp. 130-131.

+++ Ibid, pp. 150, 175.

not but denounce it as "far-fetched."* The Soviet scholar Kamanin also pointed out time and again that "such a conception" was "groundless" and "mistaken."** For a long time, however, the Tsarist Russian aggressors used this absurd theory as the principal basis to interpret the "Nipuchu Treaty" at their own discretion and make wild territorial claims to China. Even down to this day, the new Tsars continue to spread this absolutely preposterous view.

Next, Nevelskoy wanted to occupy by force the settlements of Kizi and DeCastries Bay, using them as a base to gradually gobble up the whole of the Heilung River region and the Sakhalin Island. Muravieff highly appreciated such an ambitious plan, and he not only did his best to persuade St. Petersburg to approve it,*** but "supplied all the funds under his disposal to Nevelskoy's expeditionary force."+

With Muravieff's full support, in mid-March 1853 Nevelskoy sent his men to occupy the Kizi settlements and DeCastries Bay.

In order to seize an outlet to the Black Sea, Tsarist Russia came into increasing conflict with Britain and France in the Near East. Muravieff urged that action be taken in the Far East ahead of anyone else. "Even if we cannot occupy the whole of East Asia, we should at least rule the entire coast of East Asia."++ In early June, Nevelskoy intruded into Hagi (哈吉) Bay -- "one of the world's finest and largest bays," and arbitrarily changed it to Nicholas I Emperor Bay (now called Soviet Harbor (Sovietakaya Gavan).+++

On July 23, 1853, Nevelskoy received notice from Muravieff at Petrovskoye Winter Camp to the effect that the Tsar had approved the occupation of the Sakhalin Island, the DeCastries Bay and the Kizi settlements, and that for the purpose of occupying the Sakhalin, the Tsarist government had decided to send him reinforcements and a steamship. At receiving these orders, Nevelskoy became more aggressive and arrogant. On July 26, he sailed on "Baikal" directly to the Sakhalin Island and on August 11, took Cape Aniva at the southern end of the island. On August 18, he had the Outpost Constantine

---

* Imperial Russian Local Autonomous Commission's Compilation, Op. cit., p. 50.

** Nevelskoy, Op. cit., pp. 19, 379, 381.

*** Barsukov, Op. cit., Vol. 1, pp. 313-314.

\+ Kabarnov, Op. cit., p. 127.

++ Stuluve (司徒卢威), Siberian Memoirs, 1889 Petersburg edition, pp. 152-156.

+++ Nevelskoy, Op. cit., p. 212.

built at Hagi Bay and on August 21, the Outpost Alexander was set up at the DeCastries Bay. Immediately after that, the outpost Maryinsk was set up at the village of Kuotun by the Kizi lakeside and the outpost Ilyinsk was built 50° north latitude on the west coast of the Sakhalin Island. In early September, after he met the reinforcements sent by Muravieff at Petrovskoye Winter Camp, Nevelskoy boarded the warship "Nicholas" and sailed south to intrude into the Sakhalin Island again. On October 4, he landed forcibly at the Aniva Bay, the Island's fine harbor, hoisted the Russian military flag, installed the cannon, and set up the outpost Muravieff. Moreover, he declared flagrantly: "According to the treaty concluded between Russia and China at Nipuchu in 1689, the Sakhalin Island as an extension of the lower Heilung River region belongs to Russia."*

Nicholas I was "extremely pleased" with Nevelskoy's "resolute action and the occupation of major points on the Sakhalin Island," and had him decorated again and again. By order of Prince Constantine, Admiral of the Russian Navy, the "Heilung River Expedition" was also honored and awarded.**

By then, thanks to Nevelskoy's aggressive activities, Tsarist Russia practically put all Chinese territory along the coast of the Heilung River mouth and the Tartar Straits under its military control.

Historical facts show that during the course of Tsarist Russian aggression against China, it met incessant resistance from the people of all nationalities in China. After the signing of the "Nipuchu Treaty," although Tsarist Russia refused to give up its intention to invade China, its territorial ambition was not realized. After 1840, China found itself gradually reduced to a semi-colonial and semi-feudal society, and Tsarist Russia gradually became a military feudal imperialist country. In the course of the world powers' aggression against China, the Ch'ing government was so preoccupied with its southeastern coastal defense and "containing the advance of the Western capitalist powers from the south that it was obliged to weaken its northeastern frontier defense and transfer its crack troops from the vital border regions of Heilungkiang and Kirin to reinforce the southern front.*** This gave Tsarist Russia the opportunity it was waiting for. After 1850, the reacitonary and decadent Ch'ing government turned all its energies to suppressing the T'ai-p'ing T'ien-kuo revolution and,disregarding national security, transferred large numbers of troops from Kirin and Heilungkiang to the interior.

---

* Nevelskoy, Op. cit., pp. 232-237.

** Barsukov, Op. cit., Vol. 1, p. 350; Nevelskoy, Op. cit., p. 283; Velnokurov and others, Op. cit., l. 122.

*** Manuscripts of Records of Heilungkiang, Vol. 31, pp. 31-34; General Records of Kirin, Vol. 51, p. 17.

This caused the Northeast to be short of food and troops, and many areas were left defenseless."* The aggressive and rapacious Russian Tsarist government moved into the vacuum.

(IV)

In January 1854, the Tsarist government called a "special meeting" and flagrantly decided to "sail along the Heilung River" with or without the consent of the Ch'ing government."** In late May that year, without seeking permission from the Chinese government, Muravieff led a small flotilla carrying nearly a thousand Cossack troops and, without the Chinese Government's approval, illegally sailed down the Shilka River. Ignoring the protest of the Ch'ing government, he ferociously intruded into the Heilung River, passed through such places as Yaksa and Aigun, and finally reached the Kuotun settlement on June 26. "This expedition opened up for Russia the road to the eastern ocean."+ Said Muravieff to Nevelskoy who had rushed over to "congratulate" him: Nicholas I "expresses his gratitude to him (Nevelskoy) for all his actions and decisions taken for the realization of the nation's vital objectives."++ Not long afterward, the Tsar ordered that Nevelskoy be conferred the military rank of rear admiral.

In late May 1855, ignoring repeated protests by the Ch'ing government, Muravieff again led a fleet of warships carrying a large number of troops and "settlers" to sail illegally into the Heilung River. When the aggressors arrived at the lower reaches of the River, they stationed troops and occupied territory, forcibly building settlements and beginning occupation of this region. Nevelskoy was appointed Muravieff's chief-of-staff. In the spring of 1856, Nevelskoy was transferred away from the Far East and finally promoted to full admiral.

With Nevelskoy's departure, Muravieff continued to employ these aggressive tactics. Later Nevelskoy, summing up his experiences of aggression, wrote: "The example set by the Heilung River expedition .... convinced the governor-general (Muravieff) that before holding talks with the Chinese, it was necessary to dot both banks of the Heilung River and the Ussuri River with military settlements and make the Chinese aware of the fact

---

* An Account of Preparations for Barbarian Affairs During the Reign of Hsien Feng, Vol. 12, pp. 17, 23, 24; Manuscripts of Records of Heilungkiang, Vol. 31, pp. 34-41; General Records of Kirin, Vol. 51, pp. 17-18.

** Barsukov, Op. cit., Vol. 1, p. 346.

\+ Sevelbiev (斯韦尔耶夫), "Cruise on the Heilung River," quoted from Barsukov, Op. cit., Vol. 1, p. 373.

++ Velnokurov and others, Op. cit., p. 139.

that Russia has always regarded this region as its own. Only by taking this action, i.e., establishing military settlements and dispatching troops and warships was it possible to achieve the desired results."*

On May 28, 1858, the very day Tsarist Russia forced the Ch'ing government to sign the "Aigun Treaty" ceding vast regions north of the Heilung River, Muravieff could not restrain his joy, and the first thing he did was to write to Nevelskoy praising him for his "contributions" in the Heilung River region: "Dear Nevelskoy: a treaty was signed at Aigun today. The Heilung River region has been established as belonging to Russia, ... As the first activist to lay the foundation of this structure we see before us, the motherland will never forget you."**

Nevelskoy's aggression against China was a product of Tsarist Russia's expansionist policy. For the Russian Tsarist government, he secured the sea outlet of the Heilung River valley, occupied the harbors and bays located on both sides of the Tartar Straits, and forcibly seized the vital points on the Sakhalin Island, thereby acquiring for the old Tsars naval bases in the Far East, providing Tsarist Russia with the necessary conditions to lord it over the Pacific Ocean. For this reason, he continued to receive awards from the Tsarist government.+ Some Tsarist Russian chauvinists also lauded him as a man "full of ideals," "a patriot extremely loyal to the emperor and the motherland."++

Today, Soviet revisionist social-imperialism, in order to contend with another superpower for hegemony in the Far East and the Pacific, and to inherit this "material and spiritual asset" from the old Tsars, has again brought out Nevelskoy and worshipped him as a god, shamelessly praising him for his "wealth of ideals" and his "loyalty to the fatherland as well as his spirit of absolute selflessness and self-sacrifice as shown in his activities

---

* Nevelskoy, Op. cit., p. 355.

** Ibid., pp. 358-359.

\+ To commend Nevelskoy, Tsarist Russia, apart from repeatedly giving him promotions and decorations, erected a Nevelskoy Monument at Hishenwei (now Vladivostok). The narrowest strip of the Tartar Straits, a cape in the Straits,and a rural town and mountain on the Sakhalin Island were named after him.

++ Jidanko (日丹利), The Role of Seamen in the Russian Far East, 1910 Vladivostok edition; Jidanko, In Memory of Admiral G. I. Nevelskoy; Bushe (布谢), Russian Conquest of the Heilung River; Venyukov (维纽科夫), Fragments of a Memoir, 1895 Amsterdam edition; etc. See also Liapov (里亚鲍夫) and Stein (斯坦英), Outline Russian History in the Far East, 1958 Khabarovsk edition.

over the Heilung River." His aggressive activities over the Heilung River are even held up as an "immortal cause." It is said that as this incident "is getting further away from our time, the images of these 19th-century 'Russian Columbus' become ever dearer and more precious to us." "Their contributions will forever remain in the grateful memories of the Soviet people!"* And so on and so forth.

In feverishly singing the praises of a Tsarist Russian aggressor's "merit" and vowing to carry on the "heroic deeds" of Tsarist times and inherit the "glorious, militant traditions of our forefathers," the Soviet revisionists want nothing else but to follow in the footsteps of these "forefathers" and take the old road of Tsarist Russia in committing aggression against China and other countries so as to realize the old Tsars' "ideals" of dominating the whole world.

History is on the march. Gone are the days when imperialism can do what it pleases. By embellishing the images of the Tsarist Russian old-brand colonialists and vanguards of aggression against China, Nevelskoy and his like, the Soviet revisionists attempt to whip up a new wave of chauvinistic fanaticism in the country to serve the implementation of its neo-colonialist, social-imperialist policies. But such a perverse course of action will definitely lead nowhere.

* * *

---

* Narochinskiy, Sladkovskiy, etc., International Relations in the Far East, Vol. 1, 1973 Moscow edition; Soviet Naval Commander Gorskov (戈尔尔什科夫), "The Navy in Times of War and Peace," carried in Soviet Naval Literary Collection magazine, 2-6 and 8-12 issues, 1972; Amur -- River of Merit, 1970 Khabarovsk edition; Alexsheyiv (阿列克谢耶夫), "Exploits of Nevelskoy," from Exploits of Russian Naval Officers in the Russian Far East, 1970 Khabarovsk edition; Makitovich (马基多维奇), Outline History of Geographical Discoveries, 1967 Moscow edition; Schepanov (斯捷潘诺夫), "Contributions of Nevelskoy," carried in the Soviet Red Star, December 5, 1963; Kabarnov and Kochachinko (科查琴科), History of the Soviet Union, Vol. 1, 1961 Moscow edition; Kabarnov, The Issue of the Heilung River, 1959 Blagoveshchensk edition, etc. "Captain Nevelskoy," one of a long series of novels by Chadornov (扎多尔诺夫), published in Moscow in 1963, is a literary work devoted to extolling Muravieff and Nevelskoy.

Study and Criticism, No. 11, November 14, 1975

Table of Contents

Study the Fundamentals, Grasp the Line, and Popularize Tachai-Type Counties

Fight Hard for One Year To Build a Tachai-Type County — SPRCM No. 851

Close the Capitalist Road, March in Broad Strides Toward Socialism - by Ting Ch'iao-sheng, Secretary of Party Committee of Shangt'a Commune, Ch'ingp'u County

Learn from Tachai in Agriculture, Let Poor Brigades Catch Up with the Rich - by Hsü Lien-sheng, Secretary of Party Committee of T'angwan Commune, Shanghai County

To Make Mountains and Rivers Change, We Must Work Hard - by Chin Chao-ken, Deputy Secretary of Party Committee of Fengwei Commune, Chinshan County

Work Hard To Realize Farm Mechanization - by CCP Committee of Fengshou Tractor Plant, Shanghai

Another Year on the Road Forward - by Workers Writing Group of Ch'ienchin Farm, Shanghai Municipality

Use "Water Margin" As Teaching Material by Negative Example To Hep All People Recognize Capitulationists

Water Margin in the 1930's - by Lo Ssu-ting — SPRCM No. 851

On Water Margin's Reactionary Role in Peasant Wars Toward the End of Ming - by K'ang Li — SPRCM No. 851

Sung Chiang and Wu Hsün - by Hung Yen-ch'ing and Tu Hsün-ch'eng

Help the Idle, Help the Busy, and Help the Killer-- Beginning with Yen Ch'ing's "pounce" - by Hsü Chen

New Inquiry into "Appeal to the Multitudes To Defend Justice" - by Fei Ping-hsün, Worker-Peasant-Soldier Art Club, Shensi

"Fenghsien Yamen" and the Rest - by Shih Yen

Literary Criticism

Red Lu Hsün's Thesis on Poetry - by Shih I-ko SPRCM No. 854

Li Po's Class Status and Art in Poetry - by Liu Ta-chieh

Briefly About "Wen Hsin Tiao Lung" - by Chih Pei and Sung Pi

Film Review: Strive To Achieve Unity of Content and Form--notes on the film "Spring Seedlings" - by Shih Ch'uan

Study and Apply Philosophy

Learn To Look at a Problem All-Sidedly - by Fang Hai SPRCM No. 854

How Does This Team Build Houses? - by Hu Jun-sung and Wan Shao-yüan

Dialectics Causes Technical Innovation To Bloom - by Wang Lien-ch'ing, Secretary of Party Branch of Shanghai Electric Appliance Electroplating Plant

Social Investigations

The Story About "Electronics Enthusiasts" - by Li Hai-sheng and Lu Hsiao-ho

Biographies

Biography of Lu Hsün (VI) - by Shih I-ko

* * *

END

U.S. DEPARTMENT OF COMMERCE
National Technical Information Service
Springfield, Va. 22161

OFFICIAL BUSINESS

PRINTED MATTER

AN EQUAL OPPORTUNITY EMPLOYER

POSTAGE AND FEES PAID
U.S. DEPARTMENT OF COMMERCE
COM-211

U.S.MAIL

CMP X761231 001
UNIV ILLINOIS LIB AT CHICAGO CIRCLE
LIB SERIALS SEC
BOX 8198
CHICAGO IL 60680